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PACIFIC SCHOOL
OF RELIGION

The American Friend

October 23, 1952

For a Planned Quakerism

Percy M. Thomas

Election Day Meditation

The United Nations World

The New Journal of Fox

Howard L. Harris

Quaker Men Advance

Merritt Murphy

Reader Reactions

Correspondence

Our Questing Minds

Editorial

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

FRIENDS FOR FRIENDSVILLE

To the Editor:

Principal Lindley Best of Friendsville Academy at Friendsville, Tennessee, made an appeal to Indiana and Western Yearly Meetings for young Friends to form a work camp at the Academy. Nine young Friends from Western and three from Indiana responded to the call and worked there from August 23 until September 1.

In general, the campers helped to get the school buildings in readiness for classes. The girls worked on the dormitory, while the boys' time was divided between the gymnasium and the main classroom building — painting, moving lumber and radiators, and many other odd jobs that had to be done.

The main classroom building is being completely remodeled and a new heating system added. This alone, though badly needed, has dug deeply into the school's financial resources. Lindley Best has quite a job in trying to keep the school's budget balanced. The school, for the most part, has been self-supporting, but with a disease striking the cows on the Academy farm and all the cows having to be sold, there is not enough milk for the children this year. Wilmington Yearly Meeting will replace the cows when a competent herdsman and farmer can be secured. But on top of all that, Tennessee along with several other states was hard hit with a drought this summer, making garden supplies very meager. This of course raises the cost of living even higher than usual.

An appeal for money or food is being sent to all interested Friends, for the school must not close its doors after all the good it has done all these past years. There is plenty yet to be done. It not only reaches children from Tennessee, but reaches out to other states. Since industries are springing up in different localities, the school system all over is being hard pressed. Friendsville Academy not only offers more personal guidance but teaches Friends beliefs and practices. It trains young people to become better Quakers.

Keith Kendall

Thorntown, Indiana

GREETINGS FROM ENGLAND

To the Editor:

The letter from Martha Sellars of Mooresville, Indiana, in the English *Friend* of August 29th has prompted me, a very ordinary member of London Yearly Meeting, to ask you to allow me to record my own grateful appreciation of the opportunity of attending the World Conference of Friends. If American Friends had not accepted less than their proportion of representatives based on numerical membership, I might very well have been one unable to go.

Never before have I so experienced the loving and inspiring presence of God, binding together in deep unity and helpful fellowship so many seekers after an understanding of His will. We were, indeed, all in this thing together.

I was greatly encouraged and warmed by the understanding by American Friends of the problems confronting us in the Old World, by their obviously sincere desire to fit in with conditions here, many of which must have been a "standing perplexity" to them, and above all by the continuous kindness and friendliness of the American representatives, rounded off by a most encouraging and hopeful letter written to me in mid-Atlantic by a returning Friend.

All this makes me very wishful to know more of you and to be of some service to you. From the bottom of my heart, too, I say to all Friends in the U.S.A., "Thank you, and God bless you all."

A. Sydney Kirby

57 Hawthorn Lane
Wilmslow
Manchester, England

NEW LONDON FRIENDS

To the Editor:

The Friends of New London Meeting, Indiana, are announcing that the new structure, which is being constructed to take the place of the Meetinghouse destroyed by fire last November, is nearing completion.

The corner-stone laying was observed September 28, Glenn Reece officiating. The dedication of the church will be in late October or sometime in November.

We wish to take this opportunity to express our deep appreciation to the Friends in various Yearly Meetings who are kindly assisting us in our heavy financial campaign. May our Heavenly Father bless you all in your generous giving.

Violet C. Kenworthy
Correspondent
New London Friends Meeting
R.R. 2
Russiaville, Indiana

"WHAT IS LOVE?"

To the Editor:

Upon re-reading the editorial in *The American Friend* of April 10, the question of "What is Love?" deeply impressed my mind.

After meditating upon it, may I suggest that it, Love, is a spiritual enzyme, changing the character of those who receive it, but not changing its own characteristics, nor being diminished in its power so to change other elements.

Nothing can excel St. Paul's canticle of it in describing its characteristics, and nothing can exceed Christ's demonstration.

I deeply appreciate the editorials and the highly spiritual contributions of *The American Friend.*

Ella Jay

P.O. Box 73
Park, West Virginia

We have learned . . . that much of the insensibility and hardness of the world is due to the lack of imagination which prevents a realization of the experiences of other people.

—Jane Addams

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Editorials . . .

When We Ask God

IT is said that Louis Agassiz, noted naturalist, often opened his classes with this statement, "Young men, we are about to ask God some questions." This would probably seem to many scientists an over sentimentalized approach—suggesting a lack of objectivity so greatly cherished in the scientific mood.

Whether the line is sentimental or not, a faith in God as creator and sustainer of our existence does not preclude an honest objective approach to truth. Indeed questions are not raised helpfully in science or otherwise without certain basic assumptions—one of which is that we live in a universe that is dependable, systematic and whose truths therefore are not unlocked by helter-skelter methods. Being orderly, the universe yields its secrets to the orderly mind.

Basically, it is in the purpose of education, and certainly of education in our church schools, to ask God questions and to ask them with a receptive, expectant mind. From the Christian viewpoint, back of all other assumptions in the different fields of science is the assumption, the faith, that there is a God of order who, in the language of poetry, "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

This accuracy, this orderliness, this trustworthiness of God when met by the same spirit in the mind of man gives to us the truths that make for order among men—a kingdom that "hangs together" because it is the Kingdom of God.

Mind responds to Mind—thou shalt love the Lord thy God with all thy mind.

When We Ask One Another

All of us are in this search together, this holy, thrilling quest for truth, and we make progress by sharing our faith and our insights.

To make progress we must at least be exposed to ideas, many of which may seem absurd. There can be no progress where we fence out every disagreeable opinion or point of view and insist on hearing only that which is pleasant to our ears or consistent with what we already believe. Truth does not come so easily, as a free gift—it must be mined out of the flint hills of experience. This calls for thinking, discernment, and a continuing faith that truth has more innate power to live than does error. Such faith is evidence of trust in the trustworthy God. He will not fail those who sincerely seek truth, for *all* truth is from him. We can therefore approach our search together with minds that are neither closed nor credulous, but alive and expectant.

Our greatest handicap is our prejudice—an attitude induced by the desire for mental security. Sometimes we are mentally lazy. We do not like the disquieting impact of new ideas. Yet if with faith in God we search, we can know with Wordsworth the "presence that disturbs . . . with the joy of elevated thoughts." There is no other joy more deeply satisfying than that of the active, searching, finding process of the reverent mind. And it is a joy supreme to witness diverse yet devoted minds working with each other to know the Great Mind. We, *together,* ask God questions, for in him and through one another are the answers.

Can a "System" Be Christian?

THE sheer hunger for orderliness tends to give form or system to the relationships of men. The "systems," as we call them, become traditional, with time. This not only happens, but, in large measure it is necessary, for dependable and trustworthy relations are necessary if we are to live. The real danger appears when our systems become "sanctified" by time and therefore invite change by explosion.

That all systems change is an obvious lesson from history. To accept change by growth is the only safe answer to the pressures that arise within any order. At no time, therefore, can we bless an order of life as final. No system is in itself Christian, though some patterns of life are more conducive to Christian ideals than are others.

Normally we have distinguished easily between the "gradualist" theory of change as opposed to the "revolutionist." We believed in changes that would be radical or *revolutionary* in the sense that such changes would run deep, but we believed that they should be *evolutionary* in that these changes should follow the principles of growth. That was a wholesome concept.

In recent years the alternative of gradualism has been greatly reduced if not eliminated, at least in some areas of the world. We still have the opportunity of purposeful change, however, if we will see it and use it. The possibilities of a somewhat speeded-up growth are left to us.

Within certain limits, it can be said that the method of change is more important than the end toward which change may move. The ability to change by growth, like an organism, is itself an end or goal. Coercive revolution is evil and thereby self-destructive for any people who use it. It can never produce a Christian result for its means are evil. Whether men are managers or workers, white or dark skinned and have some measure of conflicting interests, sheer pressure by them, whether through weight

of numbers or of dollars, is not the solution. Little wars differ from big wars only in the relative measure of their damage to mind, body or property.

This leaves the major responsibility for change with those persons or groups in the favored position. Little men under the pile often can see only the possibility of fighting their way out of it. If the favored groups want to win then let them do it by offering relief and a better method to their resisting opposition.

That power is in our hands right now. If there are nations that are "free," then they are *free for something,* and what better thing can it be than to show how freedom *functions,* how it spreads, bringing better living in its wake. This indeed is the only line on which we can win. The resort to violence has no answer except it be a slightly better state for the victor than that of the defeated enemy.

Certainly some systems are better than others—far better. No system will work ultimately that does not have two basic functions in it—cooperation and competition. One can hardly endorse a state of society in which men are not free either to cooperate or to compete. These two principles are written deeply in the nature of things. By them men have developed their inner possibilities, so much so that they have learned much from their competitors and the world is wiser for the exercise of that freedom. Men have also risen to the high level of cooperation and thereby have assured the conservation of hard won gains as well as the achievement of yet other values.

They can not be forced—not even to cooperate. Unless their cooperation comes by consent, by their moral sense, they will ultimately hate one another. Probably the basic answer to the question of a "system" is what might be called an ethical competition—sufficiently ethical that it will also see and recognize the points at which cooperation is best for the common weal. To take from men all possibilities of competition and voluntary cooperation is to destroy their freedom by destroying them.

Make no mistake, any system which presumes to remove the need for a moral sense and the exercise of it by the individual is evil at the most fundamental point. The state can never safely exercise that choice for men and men can never make that choice or grow morally strong if there is no opportunity to do so.

The way forward in our evolving society is not easy. Whatever gains of the past we have made did not come easily. Any road that offers a by-pass around ingenuity, creativeness, hard work and a high measure of individual responsibility will not produce a good individual and only good individuals can produce a good society.

Using whatever freedom the "free" nations and the freer groups have at the present to assure that kind of world is of the essence of victory—a victory that is moral or it is no victory at all.

E. T. E.

Why Not Cooperate?

For a Planned Quakerism

By Percy M. Thomas

Having been a Friend all my life, I am quite conscious that I have chosen an unpopular subject to discuss before a group of Friends. Through the years we have been so thoroughly steeped in the teachings of the immediate guidance of the Holy Spirit that we are prone to look askance upon anything that savors of program or planning.

A few years ago as I walked in the nave of the Cathedral of St. John the Divine in New York City I was deeply moved, first to awe then admiration. I was greatly impressed by the ten massive pillars which supported the ceiling one hundred and twenty-four feet high. There are seven bays on either side and this all leads to the transept three hundred and two feet wide with its central tower that lifts itself four hundred and two feet into the air. Beyond the transept comes the choir and sanctuary, and back of the sanctuary seven chapels making a building six hundred and one feet long.

Percy M. Thomas, now serving as pastor of the Friends Meeting at Plainfield, Indiana, has served several Meetings of the Five Years Meeting and for several years was a Secretary in the Friends Central Offices at Richmond.

I have forgotten the design on the massive bronze doors and the Pilgrims' Pavement. I do not remember the coloring in the stained glass windows or the sculpture in the Martyrs' Portal, but one thing I shall never forget. I learned that fifty years or more before, men had seen visions and dreamed dreams of such a house to be dedicated to the worship of God. Today those dreams are only partially realized. It is estimated that twenty or thirty more years will be needed to complete the building. Artisans and common laborers have come and gone. Others have taken their places, but the building goes on, forever following one style of architecture—the Gothic.

We may ask the question, why this continuity? Simply because there has ever been the plan before the builders. They also recognize that it would take such commonplace things as stone, metal, wood and glass to make those dreams a reality. They were willing to do the necessary things today that others might realize what never could be accomplished in one or two generations. Every nation in the world has contributed of her resources for the building materials.

Three hundred years ago our Fathers in the Faith had dreams and visions of a warless world. A world where both sexes, regardless of color and language, could share equally in the good things

of life and live in immediate, constant fellowship with God, worshipping according to their own conscience.

After all these years of learning we marvel at their wisdom and foresight in things of the Spirit. Since it is not given to any man to be able to grasp all the truth, it is not strange that early Friends in their eagerness to see the complete realization of their dreams overlooked the natural processes by which changes are wrought and intangible things become a reality. In their eagerness to be true to the supernatural they denied the importance of the natural and in the constant search for the *God-sense*, they many times discredited the value of *common sense*. They were so moved by the Spirit of the Divine that the human was all but denied as having any place in the work of the Kingdom.

Using Our Resources

The attitude of a great many Friends is exemplified in the city man who became interested in the products of the farm. He purchased a farm and hired a man to move on to the place and tend it. He specified that he wanted a crop of corn and wheat. The tenant soon began talking about the need of a tractor, plows, harrows, cultivators and wagons, fertilizer and legumes. But the landlord insisted that he was not interested in tractors or any kind of machinery, least of all in fertilizer. What he wanted was wheat and corn. How many times we have heard someone say when asked to serve on a committee or give financial support to a meeting, "I am not interested in those things. What I want is to see people saved."

I trust that I shall not seem to be minimizing the importance of our message when I insist that unless Quakerism is to remain little more than a ghost we must address ourselves to the task of giving it a healthy body through which it may find adequate opportunity for expression.

In the study of Quaker history one is greatly moved by the superb character of a great many of its exponents, but the records are woefully lacking of great Christian statesmen. Men who not only had visions but who could marshall their following into a great body of harmonious parts with one common interest. Our emphasis upon individualism has not led us into a democratic form of government where discipline is self imposed by the governed but into anarchy where many deny all responsibility to the group. To talk with some Friends you might think the unpardonable sin would be committed if they found themselves in step with a sizable company.

It is an easy and common mistake to attribute to the group the attributes and accomplishments of a few individuals. A careful study of the unwritten history of Friends would be a terrible blow to our Quaker pride. While a few Friends in each generation have made great contributions the impact of the group upon the world as a whole has been almost negligible. Had the message and spirit of Quakerism been placed within the framework of Methodism I feel confident we would have a different world today. This is not a brief for institutional religion. I know full well the hazards when a spirit is incarnate. Nevertheless we seem to prefer the hazard to dissolution and death.

Quakerism fared none too well when life was simple and the home almost self sufficient, but there is little chance for the Society of Friends as an organization with their slip-shod methods, if any, in a highly organized, complex, competitive society.

Here, to illustrate, is a valley with soil twenty-five to thirty feet deep. The farmers in this valley are able to eke out an existence from the crops raised with a scant rainfall, but most of the year they live in a barren wilderness. Far up in the valley the government builds a dam to retain the winter rain and melting snow. Now by exercising their individual initiative these farmers can haul water, a tank full at a time, and raise a few vegetables the year around. But at no greater cost to the individual they can pool their expenses and carry that water through a network of canals and turn a desert into a perennial garden.

Implementing Our Ideals

If Quakerism is to be something more than a movement, all the more reason that it should be implemented according to its day. No religious group, not even the Roman Catholic Church, is married more to antiquated and out-of-date machinery and methods than the Society of Friends. It is high time to put the new wine into new bottles and cease confounding the method with the message.

I need not tell you something is seriously wrong when in the average Friends meeting a dozen people conduct the business and dictate the policy for the whole congregation. This condition need not continue. It can be changed, and people with vision, courage and common sense can bring it about. A new attitude toward leadership is possibly the first essential.

We must cease being afraid of vested responsibility. God has endowed men and women with specific capabilities. These people should be recognized and encouraged to seek training in that particular field, then they should be released for full time service to the church. How much the body needs not only hands but *well trained* hands. Before we are too generous with our criticism of our leadership as being un-Quakerly, it might be well to ask what provision Friends have made to give training for the type of leadership so much in demand today.

For all too many years Friends have been riding the bumpers in the use of literature of other denominations. It is a great surprise to me to see the loyalty to our Society when I discover the number of children who have been exposed to almost every thing but Quakerism through Sunday School helps and religious periodicals. This situation need not continue. A pooling of our efforts and money with a loyal cooperation of all our meetings would make it possible to flood our entire membership with all kinds of literature with a Friendly emphasis.

The fact that it carries so little meaning today to say that you are a Friend can be traced directly to the lack of unifying influences in the whole field of education. I do not make a plea for uniformity, but unity and cooperation.

For Better Financing

Another great weakness that must be corrected is the lack of financial support. The average giving of Friends is twenty per cent below the average of twenty-three other religious bodies. The value of the church must be presented as an essential factor in our civilization, which means that its support must be thought of in terms of obligation and responsibility instead of charity. The Christian family needs to give a place in the family budget for a sum that reflects a due appreciation for things of the Spirit. Once again I would like to suggest that with greater unanimity of action Friends might realize much more for money already being expended.

If I have seemed to be critical of the practice of Friends it is because I believe so thoroughly that we have a message the world needs desperately. No wrong is inevitable. It can be righted. The hope of the world is found in the fact that human nature can be changed.

My message to this younger generation of Friends would be to get clearly in mind the kind of a house you hope for your posterity, then not by your own hands alone, but with the cooperation of all those whom you can enlist, begin to build, using all the modern facilities at your command, believing that the future generations will carry to completion what you have begun. May I say it reverently, the time has come to "streamline" Quakerism, if it is to be a potent factor in world affairs. The task belongs to youth fired with zeal and the spirit of love and good will.

95th ANNUAL SESSIONS OF WESTERN YEARLY MEETING

The stirring of new life and advancement among Friends, intermingled with traditional fellowship and inspiration, marked the 95th annual assembly of Western Yearly Meeting at Plainfield, August 18-24. New expressions of God's love were manifested through the loving concern of Christian friends assembled in the meetings, through the reports coming from Oxford where more than nine hundred Friends met with common concerns from many countries, through the devoted and efficient work of those assigned any task, and through worship experiences where Christ's presence was real and illuminating.

There were many inspirational "mountain-tops." One was the Quaker lecture, "From the Workbook of the Cross," given by William W. Clark before a capacity audience, another was the daily devotional messages given by Lela E. Gordon, while still others were the stewardship address, "What Is Your Viewpoint?" by Dr. Howard H. Hamlin, a Christian layman of Chicago, and the missionary address by Dr. Wilbur P. Beeson on the theme, "We Can If We Will"—evangelize the world in this generation.

In the business sessions, Glenn A. Reece was retained as Yearly Meeting Superintendent and now is starting his 10th year of service in Western Yearly Meeting; plans were approved for a full time Christian Education Director and Youth Worker in the Yearly Meeting beginning next year; Marcus E. Kendall was named Yearly Meeting Presiding Clerk for a term of five years, and the recording of three new ministers was approved. They are Harold E. King, David Castle, and Conrad Pyle.

Colored by the influence of the third World Conference of Friends, the annual sessions closed with renewed dedication to Christ and a stimulated desire to work with renewed zeal for Christian fellowship among all peoples.

DELEGATES, RETHERFORDS ADD INTEREST AT INDIANA Y. M.

Because public schools had already begun before this Yearly Meeting, the Junior Yearly Meeting had to be omitted, with a distinct loss in color and activity and Quaker experience for our children. The severe loss was partly made up by the presence of delegates from the Oxford Conference of Friends, with their "profound dissatisfaction with self." The message was read in Yearly Meeting. An excellent report, fresh and varied and stimulating was given on Friday afternoon.

The high points in the Yearly Meeting were the consideration of the queries concerning Home Life and concerning youth; and also the separate men's and women's meetings, where the attendance was unusually large and the enthusiasm and concern contagious. The presence of the Retherfords, soon to embark for the African Mission, added much to our interest in work of missions. Dr. Wilbur Beeson, a young practicing physician of Greenfield, Indiana, and under appointment to go to the Friends Hospital in Africa in 1953, brought a most helpful message in the Sunday afternoon meeting for worship. Julia Retherford was responsible for the music, which added much to the spirit of the sessions of Yearly Meeting. Stacy Wesner, minister of the Carmel Meeting, Western Yearly Meeting, gave the devotional messages at the beginning of each weekday's sessions.

Cleo Blackburn, of Flanner House; William Lovell, head of the Presbyterian Westminster House at Chicago University; Philip Wilkie, Indiana Representative; and our Ernest Lamb, gave vital and important messages. These messages were both spiritual and practical. They will undoubtedly lead to vital action in our local meetings during this next year.

Five ministers were recorded, and there are fourteen now under the care of the Committee for the Recording of Ministers. Those recorded were Lyle Love, Mark Shugart, David Peterson, Frances C. Brown and Bertha Kistler. There was evidence of real concern for the encouragement of all prospective ministers, along with the desire for more careful consideration for qualifications and training of prospective ministers. The concern for an appropriate recognition of recorded ministers at the time of recording met with general approval.

The report of Earlham College and the Quaker Lecture concerning Quaker High Education by Thomas E. Jones were well received. There is evident increasing interest in and concern for Earlham College, the joint responsibility of Indiana and Western Yearly Meetings. (The Lecture may be secured by writing to Earlham College.)

Appointments were: Murray Johnson as Clerk; John Compton as General Superintendent; Walter McAdams as Director of Youth.

MISSION TO KOREA

At a recent meeting, the American Friends Service Committee Executive Board agreed to send a mission to Korea to survey the situation there and possibly recommend relief projects which Friends might undertake. British Friends have already expressed interest in such a visit so it is to be a joint Friends Service Council-A.F.S.C. project.

POVERTY AND PLENTY

By Roy L. Smith

Proverbs 11:24

One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want. (Revised Standard Version)

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty. (King James Version)

The management of money is one of life's most contradictory problems. We spend in order to make a profit, and the goods we save are corrupted by moth and rust.

True benevolence is one of the finest of the fine arts. To give without impoverishing the recipient, and to save without becoming impoverished of soul ourselves, represents one of the most delicate procedures.

The wise old Hebrew philosopher had watched his neighbors with an observing eye. He had seen one man—one-handed, generous, and charitable—grow great of heart and merry of spirit as he had shared his goods with his less fortunate brethren. And he had seen another—hard, parsimonious, and selfish—grow smaller year by year, with life becoming increasingly stern.

There was the little old lady who lived in a wheel chair, and eked out a precarious existence, paying her bills with the meager sum she received in the form of an old-age pension, supplemented by a tiny income on the side earned through the sale of little pieces of handiwork. *But she tithed faithfully!*

That was what saved her. "If it had not been for my tithe," she said, "I might have lived all of my days inside this bare little room, with never an outlook. But as it is, I live around the world. I have sent my dollars to the missionaries in a dozen countries, and I have followed every dollar with a hundred prayers. Because I pray for the people over there, I read everything I get hold of about them. That helps me know what kind of people they are."

Year by year she grows richer, and finer. They said she should not give, "because she was so poor." "Surely they would not deny me the right to pray. Then why deny me the right to give?" And the old Hebrew Proverbialist would have agreed with her.

* * * *

This is one of a series of short sermons, based upon the Revised Standard Version of the Bible which was published September 30, prepared by Dr. Roy L. Smith for the Division of Christian Education of the National Council of Churches.

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

One of the largest and most spirited gatherings of Quaker Men held this year occurred during sessions of Indiana Yearly Meeting when more than 300 men attended a dinner meeting on Friday evening, Sept. 12, at First Friends in Richmond.

Ray McCracken, president of the men's movement in Indiana Yearly Meeting, presided over the enthusiastic session which was given an international flavor by the presence of John Sinton of Ireland and Zephaniah Cunningham of Jamaica.

L. Glenn Switzer of Pasadena, Calif., president of Quaker Men, flew in for the meeting and inspiringly challenged the men to work for the Lord and advance with Christ. He urged the organization of Quaker Men units in every local Meeting, and stressed the first international conference of Quaker Men to be held in California in the spring of 1954, at the same time the United Society of Friends Women meet, also in California.

By unanimous vote the name of the men's organization in Indiana Yearly Meeting was changed to Quaker Men to conform with the national organization for Friends men. Project reports were made by many local groups, with the Little Ridge Quaker Men unit, the first in the nation to receive a Quaker Men Charter, making an outstanding report of achievements in Christian concerns and service.

Ernest Lamb spoke in behalf of the Central Office Project, urging Indiana Yearly Meeting men to help complete their share of the quota, and observed that Quaker Men is a growing movement all over the Five Years Meeting.

The report of nominating committee chairman Gale Austin was approved. New officers are:

President—Ray McCracken.

Vice President—Robert Zimmerman.

Secretary-Treasurer — Harold Runyon.

After a report of improvements at Quaker Haven Camp, sponsored jointly by Indiana and Western Yearly Meetings, the Indiana men expressed a desire to join with Western Churchmen in paying a $6,000 deficit existing on the new camp Meetinghouse.

Guest speaker was Cleo Blackburn of Flanner House in Indianapolis. Discussing "A New Look at Christian Service," he pointed out that peoples all over the world have the same basic needs, and service must be geared to meet the needs of this generation.

"We cannot win peace by preparing for war," he asserted. "We must have the spirit of peace. Peace begins at home, in your town, your church and your heart."

He emphasized that every person has a life and an opportunity for useful living, and urged all to carry the full responsibilities of Christian citizenship by being a citizen of the world.

* * * *

This Month's Program Suggestion: One of the objectives of Quaker Men is "to study and become familiar with the Society of Friends, its organization and its doctrines; and to cooperate in its program."

An interesting and timely program developing this objective may be planned by inviting a delegate to the recent World Conference of Friends in Oxford, England, to speak at local men's meetings. There probably is a delegate located within reach of every local men's group, and several of them brought back pictures from the Conference which will add color and interest to the program.

* * * *

The men of North Carolina Yearly Meeting met twice during their annual sessions, with some 75 to 80 in attendance. Ernest Lamb asked the men to help carry through on the Central Office Project, and L. Glenn Switzer spoke of the values of an organization such as Quaker Men and cited such accomplishments as the building of youth camps in nearly every Yearly Meeting.

New officers for the coming year were appointed as follows:

President—Chester C. Haworth.

Vice President—Emmett C. Edgerton.

Secretary-Treasurer—Herbert F. Petty.

The Board of Directors representing Quarterly Meetings includes Smith Williams, Sam Moon, Elsberry Lane, Wm. W. Blair, Weldon Reece, Lloyd Kemp, Charlie Jones and Horace Haworth.

* * * *

Charter Honor Roll: Three more local units of Quaker Men, all in Indiana Yearly Meeting, have applied for Quaker Men Charters. They are:

Dayton Local Meeting, Dayton, O.

Portland Quarterly Meeting, Portland, Ind.

Portland Local Meeting, Portland, Ind.

Forrest Zimmerman is president, Robert Hoag is vice-president, and B. Eugene Fisher is secretary-treasurer of the Portland Quarterly Meeting unit, which includes seven local Meetings: Monroe, Pennville, Portland, White Oak, Bluff Point, Walnut Corner and Fiat. They meet the 4th Tuesday of each month having five Tuesdays. As confused as this may seem, it provides for four regular meetings each year. This is the first Quarterly Meeting unit to receive a Quaker Men Charter.

President of the Dayton unit is Elmer Stonerock, with Frank Price as vice-president and Elsworth Roof as secretary-treasurer. This group meets the second Thursday evening of each month.

The Portland local Meeting unit is headed by Wesley Loy, with Paul Snyder as vice-president, Robert Kessler as secretary and Olan Collins, treasurer. They meet every time a month has five Wednesdays (4 times a year).

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This Month's Project Suggestion: During the dark and dreary winter months (of course this doesn't apply to California!) nothing brings warmth, cheer and gladness into a room quite like flowers. Realizing this fact, the men of Westfield (Western) Meeting, as previously reported, furnished flowers for the Meetinghouse each Sunday last winter. They have adopted the same project again this year.

It might be a good project for other men's units to adopt, too. The flowers serve double duty. They not only brighten the worship room, but following services they also bring joy and happiness to the sick and shut-ins of the community.

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Here and There Among Quaker Men: Requests for information and literature about Quaker Men have come from Chris Ahrens, Arverne, New York; and Daniel B. Robertson, Kernersville, N. C. Folders describing the Quaker Men organization and program may be obtained free by writing the Secretary, Merritt Murphy, Carmel, Ind. Copies of the Constitution and By-laws may be had for 10c each.

Men of Westfield Meeting voted to apply for a Quaker Men Charter at a recent meeting. They planned to begin soon a basement repair project on the Meetinghouse, and enjoyed pictures shown by their pastor, Charlotte Scott, taken on her recent visit to the Holy Land.

Men of Vermilion Quarterly Meeting (Western) met Sept. 15 in the school gym at Ridgefarm, Ill. Women of Vermilion Meeting served a turkey dinner to 75 men. George Castle was reappointed president for another year. Ernest Lamb spoke briefly on the Quaker Men program and the Central

(Continued on page 366)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The Journal of George Fox, edited by John Nickalls; Cambridge University Press; 789 pages; $4.50.

This new edition of the *Journal* of George Fox is an important event not only for Friends but for others who seek insight into the nature of vital religious experience. The *Journal* has long been accepted by critics as one of the masterpieces of religious writing. Now it comes in a form designed especially to make it more easily read and understood by the general reader.

Fox's *Journal* was first published by Thomas Ellwood in 1694, only three years after Fox's death, and was republished and reprinted down to 1902. Ellwood included much of Fox's own autobiographical writing up to the year 1674, but in edited and altered form. Writing when the persecutions of Friends were just beginning to be eased, he left out much that might irritate non-Quaker readers. He also put passages into autobiographical form which had been written in the third person by other sources. Ellwood's picture of Fox, which is the one most people know, is more polished, more cautious, and more uniform than the original sources.

In 1911 and 1925 many of Fox's original manuscripts were published verbatim by the Cambridge Press. From time to time other documents have come to light which give added information about the character and activities of George Fox. In the present edition John Nickalls has taken all the available material and compiled a consecutive autobiographical account down to the year 1674. Not all that Fox wrote is included, but enough to give a clear and full picture without being repetitious and tiresome. For the specialist, full bibliographical notes are appended. For the last fifteen years of Fox's life, for which he left no autobiographical account, Henry Cadbury has drawn upon various fragmentary records to complete the picture.

It is most fitting that this new edition should appear just as Friends are reconsidering their message and mission, three hundred years after George Fox's first visit to Swarthmoor and the "great gathering" in the north of England. The one thing that stands out clearest in Fox's personality is his keen and constant sense of the presence of God. He did nothing unless he knew that it was God's will, not simply generally, but for him personally at that particular time. He was quite certain, regardless of the outward danger or discomfort, that his body was the temple of the holy spirit and that the light of Christ within would, if he were true to it, lead him without sin.

Such a claim might seem to be egotistical and presumptuous if it were not for the life which backed it up. Humility and love are evident constantly, as well as the power of God in every situation. Our problems are not quite the same as those of three centuries ago, but no one could say that they are less exacting. If we are to have a message and a mission it will be as we live in the kind of constant communion with God which will enable us also to be humble and loving, yet strong and fearless, and to find the "power of the Lord over all." The voice and spirit of George Fox is in this book, and after three hundred years it can still help us to find that close relationship to God, even as Fox helped thousands to find it in his own day.

Howard L. Harris

The Spiritual Basis of Democracy by Henry T. Gillett. Published by Basil

"The best and fullest edition of this great book"—The Friend

THE JOURNAL OF GEORGE FOX

A Revised Edition by John L. Nickalls

When a man came with a naked sword and set it to George Fox's side, Fox said, "I looked up at him in his face and said to him, 'Alack for thee, it's no more to me than a straw.' "

When the news was brought to Fox that at Evesham stocks had been set up against his coming, to Evesham at once he went.

'If formal etiquette expected him to say to a man what he very well knew was not true, then he resolved to have nothing more to do with formal etiquette till the end of the world!'

'I desire nothing but law and justice at thy hands,' he told a judge, 'for I do not look for mercy.'

He visited Cromwell, and when he left, Cromwell 'catched him by the hand, and said, with tears in his eyes, "Come again to my house." '

He was, what William Penn called him, 'an original, being no man's copy.'

This book is this man's journal—his very voice and ways.

$4.50 at all bookstores

CAMBRIDGE UNIVERSITY PRESS—32 East 57th St.—New York 22, New York

Blackwell, Oxford, England. 82 pages. $1.25.

In clear, concise words and phrases the author presents his deepest religious beliefs and experience. He is a Christian, conservative and Quaker.

The book opens by stating that God is creator of all, the Source of Life. God's character as love is revealed in the Gospel of Christ. The basis of our knowledge of God is the inward Christ who is one with the historical Christ. This is known in personal individual religious experience.

Effective social reform has its origin only in individual spiritual sensitivity.

"Social progress and reform come through this Christian dynamic in individuals who love their fellow men and *care* for them." Mass movements or legal coercion are impotent or dangerous in the long view. But Christian faith is not complete that is not socially sensitive and concerned.

"Democracy has its roots in the Christian faith." The Quaker business meeting is used as an illustration of democracy at its best because based upon self-sacrificing Christian love. This individual approach is world-wide in the scope of its importance, states the author after pointing out the contribution of Quakers to the development of democratic institutions.

This book ought to be widely read by American Quakers. Here is another example of its thought-filled sentences: "War and preparations for war increase government control in each country and limit individual liberty and initiative."

Wm. Merton Scott

Men as Trees Walking, by Margaret T. Applegarth; Harper & Brothers; 282 pages; $3.00.

This is an unusual book that should capture the interest of everyone from children of junior years to adults.

Containing attractive stories about trees and their effects upon the lives of men, coupled with Biblical references and interest in trees, this book could very well be used for family devotional material.

One unusual chapter centers around Romans 8: 35-39, using a cycle of twenty separate stories like branches of the tree of life. Another section is that entitled "Is Not This the Carpenter?" with separate stories about things His tools might have fashioned from a tree. Another interesting subject is the fruitful boughs of the tree.

If you are having trouble finding a devotional book for the whole family, try this.

Beatrice Collins

WEDDING PAGEANT PRESENTED AT LEESBURG, OHIO

An old Quaker wedding in pageant form was presented before two audiences Saturday evening, September 6th, at the Leesburg Friends Meeting as a part of their 150th anniversary celebration. It was written and directed by Delma Fairley. John and Wanda Harvey of Fairview Friends Meeting, center front row, were bride and groom.

Standing: Lewis D. Savage, Burgess Campbell, Rufus Huff, Esther Savage, Madalyn Ellis, Edith Campbell, Nancy Ellis.

Seated: Arthur Milner, Walter Cherry, Charles Ellis, Donald Ellis, John Harvey, Mae Huff, Wanda Harvey, Bessie Dodds, Caroline Barrett, Delma Fairley, Martha Ellis, Helen Grimsley.

150TH ANNIVERSARY OF FRIENDS IN LEESBURG, OHIO

Over a thousand people attended the three day observance, September 5-7, at the Leesburg Friends Church commemorating the 150th anniversary of the founding of Leesburg, Ohio, by Friends. The anniversary program included addresses by Samuel Marble, President of Wilmington College; Thurman "Dusty" Miller, Wilmington lecturer and humorist; and Elton Trueblood, Professor of Philosophy at Earlham College.

Samuel Marble gave the opening address on "Quaker Beliefs." "Great hungers produce great movements," he said, commenting on the early Quakers' hunger for integrity and their refusal to accept compromise, and the testimonies that grew out of this belief in one level of truth.

Dusty Miller, well known Quaker humorist, spoke on Saturday night to a vast audience. The pageant depicting the old Quaker Wedding was presented twice this evening in order to enable all those who wished, to see it.

The Sunday morning message was given by Elton Trueblood on "The Gospel of Renewal." He stated that we need to get beyond mere form and routine to real life directed and empowered by the Spirit of God. In his afternoon message, Elton Trueblood spoke on "The Challenge of the Open Door."

There were about 75 present on Sunday afternoon who had attended meetings for worship at the old Fairfield Meetinghouse south of Leesburg. There were 9 present who had attended the 100th anniversary—Olive Eyre, Josephine McVey, Ida Fernow, Mary Shackelford, Leslie Barrett, Guy Huff, Joseph Hoskins, Walter Cherry, all of Leesburg, and Edna M. Saeger of Canton. Also on Sunday afternoon there were six former members of the old George Fox Bible Class in attendance. They included Burgess Campbell, Walter Cherry, Charles Fairley, Clarence Rains, Thomas Davis and Leslie Barrett.

About 75 shared in the pilgrimage by auto to the Fairfield Meetinghouse and cemetery, the site of the first school house, the site of the first three cabins in Leesburg and the site of the first field of wheat in Highland County.

A series of articles, written by Louis Savage, pastor of the Leesburg Friends Meeting, on the history of Friends in Leesburg appeared in the local paper preceding the anniversary observance. The pioneer settlement in Fairfield township was made upon the present site of Leesburg in the spring of 1802 by Nathaniel Pope, John Walters and James Howard (or Hayworth).

Many out-of-state guests as well as Friends and others from a wide area in Ohio attended the 150th anniversary.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Merton Scott.

ELECTION DAY MEDITATION

"Positive action consists in convincing the rulers of the world that the overwhelming majority of mankind stands firmly behind the principles of international cooperation, law and the Charter of the United Nations. Once this has been made evident, the fear which hangs over the world today will be dissipated. Those in power must realize that the maker of war is condemned by the people. There have been enough revolutions and defeats in history to convince any leader, however strong, that he cannot prevail against the people's will.

"Accordingly the individual who cares about human survival must multiply his activities a thousandfold.

1. He must take an active part in the affairs of his community, state and world. He must fulfill all his duties and exercise all his rights.

2. He must join with his fellow citizens in solving social and economic problems. Every slum in his community or country — or the world — is a black mark against the philosophy of freedom.

3. He must implement, in his day-by-day life, the principles of the UN's Declaration of Human Rights.

4. He must educate himself and others, not only in national affairs, politics and economics, but also in the geography, history, social trends and habits of life of other countries.

5. He must implement, in his day-by-day life, the principles of the advances of his time, particularly in the fields of atomic science, psychology and biology.

6. He must learn the fundamental laws of world trade. He must understand the economic processes not only of his own country but also of the rest of the world.

7. He must learn to free himself from prejudices and commonplace judgments about other countries and races.

8. He must develop his body and mind in order to render both more perfect, so as to give an example to the rest of mankind.

9. He must learn to exercise leadership with increasing efficiency, but also with infinite modesty and humility.

10. He must learn to re-assess the whole concept of human relations, not only within the family but also among friends, neighbors and nations.

"Above all, the individual must give to others — to those who never attend meetings — a sense of participation. Where hundreds have gathered, there must be thousands; where thousands have gathered, there must be millions. This is the time for action.

"The individual, if he acts, can have a sense of fulfillment such as only the elite have enjoyed in the past. He can stand on his feet and take the worst that may come with the satisfaction that he has tried to prevent it.

"The chance is that if he acts, he will prevent it."

Adapted from an editorial by Louis Dolivet in the *United Nations World.*

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THERE IS NO GLAMOUR IN DOPE

Under the false glamour of a euphoric dream world the narcotic racketeers and peddlers masquerade their patent powders of addiction. Promised nothing except a fleeting pleasure, thousands of youth follow this sinister Pied Piper of slavery and are led into the worthless life of a "junkie," a dope addict whose falsely glamourized pleasure turns into pain and misery, and hurls its victim into that inferno of suffering that can rival Dante's description of the damned.

Comparatively few escape or find their way out. So many have entered that slave world to stay. "No individual is immune to the addicting effects of narcotic drugs," says Dr. Victor H. Vogel, former head of the Federal Narcotic Hospital in Lexington, Kentucky. Regardless of age, race, sex, education, culture, or station or standing in life, dope knows no respect of persons.

Unfortunately, too few youth are fully aware of the very real dangers of addiction. Dr. Vogel is of the opinion that most teen-agers enslaved by dope did not understand that they would not be able to stop the habit at will once they had become addicted. "They didn't dream," writes the doctor, "that the fear of withdrawal illness would make them lose all sense of decency and that they themselves would addict others to get drugs for themselves. They had no idea that their criminal activities would drive them away from their families and real friends into the company of criminals."

United States Attorney, Charles M. Irelan, in a press release linked the dope-smuggling ring to the Maffia. This world-wide crime syndicate appears to be the backbone of the narcotics racket. There is no glamour in allowing oneself to become enslaved by a tyrannical habit in order to help provide a shady source of income for Maffia racketeers.

Youthful foolhardy adventures into the dope world usually start with an apparently innocent smoke of marijuana. Then someone in the gang suggests that it's smart to use heroin, and entices, dares, or teases the rest into trying it. But who wants to be dared into doom, fooled into frustration, teased into tyranny, or attracted into addiction? Surely not informed, wide-awake, sensible American youth.

From the confessions of myriads of dope slaves come such ugly complications to living as the following:

"Pretty soon after addiction I was helping to peddle the stuff."

"The stuff really got me, I had to steal."

"I got to craving it so bad, I didn't care what I did to get dope."

"I was so down and out from the stuff, I was lame, lazy, and crazy."

"I quit school, I left home, and I even robbed my own mother."

"From the day I became addicted until now I have been living in hell. Every day I am in constant terror of two things — of not having my stuff, and of being discovered. . . . I tried to quit, but the horrible torture was so great and lasted so long I could never stick it out."

The supposed glamour in dope is not merely a senile joke — it is a tragic terror. Delinquency's narcotic fad or fashion is a fad of frustration and a fashion of futility. It strikes like a boomerang of beastly brutality, merciless in its slavery.

No youth is physically inoculated against addiction any more than the former Miss Michigan of 1947, who recently admitted cashing stolen Government checks in order to get funds for the purchase of shots of heroin.

If given the scientific facts, no sane, intelligent, and informed American youth will gamble the sacrifice of health and happiness, honesty and virtue, and the achievements of successful living, upon the altar of dope addiction, so falsely glamourized by the international crime cartel of the underworld.

Narcotic addiction has too many liabilities.

There is no glamour in dope.— Editorial by J. A. Buckwalter in *Listen.*

Governments, like clocks, go from the motion men give them . . . If men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn.

—William Penn

The Sunday School Lesson

Prepared by Errol T. Elliott

For November 16—Commissioned to Witness

Matthew 10:1—11:1

A young man had seen in the local newspapers an opportunity for work, and, being unemployed yet ready for a life career, he called at the offices of the firm to inquire about it.

"Yes, we have an opportunity here for the right young man. We do not know whether you are the right one. You will have to start on a strict discipline. Every hour of your life must be related to your task. You cannot undertake any other conflicting work, for this will require your entire working time. It will not be easy to get your work established. You will be ignored generally and rebuffed often by those on whom you call. You will have many discouraging times, for this is a new idea and a new system which you will be selling.

"Your chief reward will not be the salary, for it will be small at first, until our new idea "catches" and gets under way. All that can hold you faithfully to your work is the knowledge that it is on the beam of the future, that in the years ahead the pioneering you have done has transformed the industrial life of America.

"We do not know whether you are the right one for this work. You will have to make the decision and face the necessary testing. Do you want it?"

The above is a mythical case; it could have happened. The call of Christ to his disciples was not mythical and it was a greater test for a far greater opportunity. He offered to the twelve the most important call under the most testing conditions. Their lives were to be completely oriented and centered in the will of God and nothing too severe should deflect them from following out that will.

In one of the most difficult statements Jesus ever made, "I have not come to bring peace, but a sword," he calls into play an arresting figure of speech. One cannot pass over it easily —he must stop and think. Jesus knew that the issues of the Kingdom of God would cut squarely across the habits of the world. Even families and home life would be tested by these issues. Parents and children would not only disagree, sometimes they would face a genuine conflict as the ways of God would thwart the ways of men. When this should happen there could be but one loyalty—the will of God. This would, in some cases, set friends and families at variance.

Even so the truth must not be surrendered in order to bring a false peace between those in conflict. There could be no peace that was not God's peace. Indeed the basis of family life itself was the will of God and the principles of his kingdom. This was like a sword—sharp in its distinction between truth and error. Love, itself, would be severe in its demands upon those who accepted this way—a way on which crucifixion was possible.

Every life and every situation would be tested to its very foundations. Only that which was genuine could endure.

Not until men are loyal to something greater even than home and family can the home and family be secure.

Questions:

In what ways has the Christian church become dull in its witness? Has its sharp penetrating gospel been blunted by the ideas of the world? What are the chief points in our life and message that need strengthening?

For November 23—Jesus' Thanksgiving —and Ours

Matthew 11

The kingdom of God, though it comes by faith, does not come without evidence. Is the gospel of Christ true? Answer: What effect does it have? Is there any measurable difference in a life or in a community? The truth does not rest upon our assertion, no matter how emotional or insistent we become. It rests upon its own effectiveness.

In the mechanical world we ask for demonstration of a new product—is it indeed all that is claimed for it? There is only one way to find out—put it to work and see the results. It is amazing to one who reviews the products that have been produced, highly advertized and then discarded. We are told that scores of brands of automobiles, at one time produced in abundance, are no longer made. Perhaps it was the organization rather than the machinery which in many cases failed, but, at any rate, something failed to meet the test. Beauty of design and great promises are no substitute for hill-climbing and load-carrying. Jesus' answer to John the Baptist is the only true answer whether in the mechanical or the spiritual world.

This places the answer on a level where the simple minded, even "babes," can see it. Great engineers may place great machines on paper and by every known logic argue their value, but the test is not on paper, but on the road or in the field.

People may be lost in the complexities of theology, but they know when a man in their community has been redeemed. That he walks among his neighbors in newness of life is the best evidence of the saving power of Christ.

How we struggle to untangle the threads of thought, yet how simply the answer comes when we surrender our struggling souls to him. "Come unto me," is his voice to every man. "Take my yoke upon you," is his way of putting purpose into thought and work. Rest and peace then become no retreat from work but the deep moving spirit within all of our work and thought.

We are not needing "professional" goodness from anyone. Ministers, though set apart for certain Christian work, are not "career men" in righteousness as, for instance, are some men who are "career men" in diplomacy. There is only one standard, and it must be lived in every kind of work. This is the "yoke" by which we are linked with Christ.

Questions:

Are we too rushed, too busy about trifles to find real peace and joy in living? What are some of the trifles that keep us from important values in life? How can we know what is important? Thanksgiving day is just ahead of us—are there dangers for us in this day such as those seen in the thanksgiving prayer of the Pharisee? How can thanks-giving help us to be humble?

ALCOHOL AND TOBACCO BY PRESCRIPTION

Dr. Lennos Johnston, in a letter to the *British Medical Journal,* stated that alcohol and tobacco should be treated as dangerous drugs and should be purchasable only on a doctor's prescription. The doctor said in part: "Nicotinism and alcoholism are probably the two most important diseases in the country, yet both are readily preventable and curable. If alcohol and tobacco were treated as dangerous drugs, doctors would rarely prescribe them, for there are practically no medical uses for either."

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

The new address of the Friends Committee on National Legislation is 104 C Street, N.E., Washington 2, D. C. The address as previously given was incorrect.

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Wilmington College will sponsor an artist series during the coming year, beginning on November 20 with David Bar-Illan, Israeli pianist. The Wilmington Artist Series is planned by a committee of college and town people, and will feature other musical events, and, on May 19, Charles Laughton in a program of dramatic readings.

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David Peterson, a student at Butler University, is now serving Center Friends Meeting in Indiana as their new minister. Roy Shelbourne, former Center minister has answered a call to the Friends Meeting at Newport, Indiana. Also within Western Yearly Meeting, Albert Copeland will serve the West Union Meeting at Monrovia.

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Philadelphia General Meeting will be held at the Friends Meetinghouse at Fourth and Arch Streets in Philadelphia from November 6 to 9th. The William Penn Lecture will be given at 3:00 on November 9th by A. Burns Chalmers on "Declaring the Everlasting Truth." All Friends are invited to the General Meeting, and hospitality will be provided.

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The dedication of Detroit's new, modern health center, named after Bruce H. Douglas, was held on September 10. J. Edgar Williams, who was Bruce Douglas' pastor, gave an address and dedicated the building with prayer. Bruce Douglas was Health Commissioner at the time of his death in 1949. Anita Douglas has moved and is now settled in Winter Park, Florida.

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Suzanne Fontvieille, teacher in the College de Jeune Filles, Provins, France, which is affiliated with Lincoln School under the American Friends Service Committee, was in this country as a Fulbright Fellowship Scholar, spending the summer at Northwestern University. She visited Lincoln School, where a tea was held in her honor, before returning to France in September.

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The series of articles on Christianity and Economics appearing last year in this journal have been reprinted in *Christian Economics* for September 23. The first article by Howard E. Kershner, three dissenting pieces by Kenneth Boulding, Paul I. Miller and Claude Stinneford, and a concluding piece by Howard Kershner are reprinted together. Howard Kershner is the editor of *Christian Economics.*

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The American Friends Service Committee and other Friends again sent an official team to attend the meetings of the U. N. General Assembly when they opened in New York on October 14. Representatives of American Friends include Clarence Pickett, Elmore Jackson and Cornelius Kruse; from England, Gerald Bailey and Agatha Harrison; from Norway, Sigrid Lund; and from Mexico, Herberto Sein.

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Life magazine for September 29 devotes ten pages to a special picture-essay commemorating the 300th anniversary of Friends. The essay includes an article by Henry Seidel Canby, as well as many pictures of Friends in England and America and a two page spread of historic drawings and engravings. Friends are asked not to consider the cover of this issue as a part of the Quaker essay!

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The 16th Annual Fall Conference of the Social Service Committee of Philadelphia Yearly Meeting will be held on October 27 at Friends Meetinghouse, Race Street west of 15th Street, Philadelphia. The theme of the Conference is "The Challenge to Social Service—Ounce of Prevention or Pound of Cure?" Lucy Garner will give the evening address on the Conference theme. A guided bus tour and four work groups will also be part of the Conference.

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Since we have commented within the past year on the Quaker ties of Darlington Hoopes, Richard Nixon, Paul Douglas, Whitaker Chambers and other prominent figures, we perhaps should also add that Jesse W. Fell, great-grandfather of Adlai Stevenson, was a Quaker. He is perhaps best remembered as an abolitionist editor, a lawyer, the man who first proposed the Lincoln-Douglas debates, and an ardent leader in founding the Republican party.

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W. Scarnell Lean writes, "Our next Yearly Meeting is to be held in Cape Town in the Meetinghouse there from January 8 to 13, 1953. If there should be any Friends from America who will be visiting Cape Town or any other part of South Africa at that time, perhaps you would be good enough to extend to them our invitation to attend the session of our Yearly Meeting. We should value their presence very highly." W. Scarnell Lean is Clerk of South Africa Yearly Meeting.

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Christina Baldwin, an Earlham College student and member of First Friends Meeting in Indianapolis, Indiana, is now a part-time assistant to the Young Friends Secretary of the Five Years Meeting, Richard Faux. She is also the chairman of the Planning Committee for the 1953 American Young Friends Conference which is to be held at Guilford. Recently she acted as the Friends delegate to the National Council of the United Christian Youth Movement, meeting at Lafayette, Indiana. Her work in the Young Friends office will free the Secretary for more field work.

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Valley Mills Friends Meeting in Indiana has put out two interesting pieces of literature this summer. A pamphlet entitled "May We Come In?" invites members of the Valley Mills community to fellowship in the church. A short statement on "The Meeting for Worship" explains the use of the word "Meeting" rather than "Church." Valley Mills Friends Meeting is a "Community Church" in Western Yearly Meeting, located near Indianapolis. Harold Smuck is the pastor. Friends wanting samples of the pamphlet or the statement for possible use with their own Meetings may obtain them from Harold Smuck, R. R. 3, Box 861 B, Indianapolis, Indiana.

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Friends groups may find useful several new visual aids which have been produced by the American Friends Service Committee during the past few months. There is now a set of color slides describing A.F.S.C. work in Israel, accompanied by a complete script. A large assortment of paintings have been received from children overseas for use in children's groups here. There are also two sets of photo posters—one on general A.F.S.C. work (exhibited at the September Meetings) and one on youth projects. Arrangements for borrowing any of these aids should be made with the Visual Aids Section of the A.F.S.C., 20 South 12th St., Philadelphia 7, Pa.

Eleanor Zelliot, assistant to Errol Elliott, will sail October 29 for the Third World Christian Youth Conference in Travancore, India. Previous to the Conference she will travel briefly in France, Germany and England with a group of American Conference delegates. Following the Conference, which will be held from December 11-23, she will work for several weeks at the Friends Center at Rasulia, India; visit the new American Friends Service Committee pilot project in Orissa, India; and spend a week at the Friends Schools at Ramallah, Jordan. Eleanor Zelliot is the Friends representative on the United Christian Youth Movement delegation, and will also represent the Friends World Committee.

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Henry J. Cadbury is featured in a "For a Better World" series article appearing in the *Christian Science Monitor* for September 20. In it, he is quoted as saying that there is a clue to the solution of today's pressing problems in the parable of the Good Samaritan. Stress is placed upon the goodwill and good works of the Samaritan, not in placing the blame. We should concentrate upon applying Christian goodwill in our own immediate contacts in everyday affairs. He discusses the American Friends Service Committee as an agent in proving that the fundamental principles of Christianity do work, that hate and selfish interests can be dissolved by love, honesty and generosity.

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The 18th Harvest Festival for Friendsville Academy will be held in Thatcher Hall Friday evening, November 21. This event is sponsored each year by the United Society of Friends Women of Friendsville, Tennessee. Farnum Hall is in the process of being remodeled and funds are urgently needed for the installation of a heating and lighting system. Also paint is needed for this and other buildings. Other needs include funds for installing a furnace in one of the dormitories, large kettles and pans for the kitchen, scatter rugs and bathroom linoleum for the Evelyn Coate Teachers' Cottage. Send communications to Katherine French, President, U.S.F.W., Friendsville, Tennessee.

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The plans of the Publications Committee of the Friends World Committee are progressing, and it is hoped that two study booklets will be issued, one in December and one in January. The first of these will deal with the spiritual life of the Meeting and will contain chapters on prayer and guidance, on the deepening of the spiritual life of the Meeting, on the development of leadership within the Meeting, and on making the Meeting a center of activities. The second booklet deals with the expression of Friends' concerns and will contain five chapters, the subjects being the problem of race, the East-West situation, economic problems of particular interest to Friends, the political responsibilities of Friends, and the question of property versus simplicity.

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A new record by Bayard Rustin has been issued by Fellowship Records. The first record, *Bayard Rustin Sings,* which featured twelve spirituals on the life of Christ, with readings from the Scriptures by James Farmer, was issued last spring and proved very successful. The second record includes Elizabethan airs in which Bayard Rustin is accompanied by lute or harpsichord as well as four unaccompanied Negro spirituals. Both records are available at Fellowship Records, 21 Audubon Avenue, New York 32, N. Y., at $2.95 each, plus 45c postage. Bayard Rustin visited in the tier of countries along the north coast of Africa from Egypt west during the last of August and all of September. He will undertake a three month lecture tour here, reporting on his contacts with the leaders of native movements for independence and his discussions of nonviolence with them.

Friendly Fellowship

COLLINS, NEW YORK—On Sunday evening, August 17, a few members of Collins Friends Meeting assembled at the parsonage to hear their pastor, Levinus K. Painter, on a delayed short wave broadcast from London. The delayed broadcast originated in Manchester, August 10, when the Sunday evening "Hour of Devotion" was given over to a report of the Friends World Conference at Oxford. The program was arranged by J. Ormerod Greenwood, a London Friend on the staff of the British Broadcasting Corporation. Before the group of five Friends went "on the air" they held a fifteen minute meeting for worship in the broadcasting studio. It concluded with a simple prayer. It is seldom that a broadcasting official leads in vocal prayer in a studio in spiritual preparation for a religious broadcast.

Levinus Painter

* * * *

BLOOMINGDALE, INDIANA—We are glad to welcome Franklin Chant and his wife Lillian from Van Wert, Ohio, as our new ministers.

On Sunday, September 14, we celebrated the 125th Anniversary of the founding of our Meeting. William Reagan gave the morning message. A bountiful basket dinner followed at noon. A pageant of Meetings held one hundred and twenty-five years ago, in costume, and a typical family scene of that period was presented to a capacity crowd in the afternoon. The program, closed with a travelog by Leland Chapman, delegate to the Oxford Conference, ended a day to remember in the history of our Meeting at Bloomingdale.

Madeline Craycraft

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ST. PETERSBURG, FLORIDA—In other years, St. Petersburg has had meetings for worship the first Sunday of each month only, during the summer. Since more members have become "year round" residents every year, it was decided this year to remain open all summer. The gratifying attendance of from twenty to forty-five or fifty has proved the venture worthwhile. This has included some visitors each week.

A successful First-day School has been in session also. An hour before meeting, Alfred Satterthwaite has led an adult Bible Class. During the first half hour of meeting, the children's groups have been led by Evelyn Samras and Claire Nicholson. For the last half hour, they have brought the children into the meeting for worship.

The spiritual and social contact has proved so satisfactory to the Meeting that the members are hoping to establish this as a permanent procedure.

Helen A. Passmore

* * * *

WALNUT RIDGE FRIENDS MEETING, INDIANA—On August 17, Walnut Ridge Meeting celebrated the 125th anniversary of the establishing of Walnut Ridge Preparative Meeting. Walnut Ridge was set off from Duck Creek Monthly Meeting in Henry County under the direction of Whitewater Quarterly Meeting in April, 1827.

Two hundred and fourteen persons registered for the event and the guests were greeted at the door by a lady of 1827 dressed in a costume worn by Abigail Williams, the great-grandmother of Edgar C. White, the present pastor.

Many greetings were read from those who were unable to attend, the farthest being from England and Honolulu, while those present related their good times together. Mrs. Christie Bird of Knightstown told that she remembered being at Walnut Ridge more than eighty years ago. Adah Leonard and Mildred Irwin read poems they had written about the Meeting. Elmer Hunt related the time when men and women met separately before the building was last remodeled in 1890.

Walter McAdams, present pastor of Portland Friends and formerly of Wal-

nut Ridge, brought a very inspiring message during the morning worship service. A delicious cooperative dinner at noon rounded out the events of the day.

Edgar C. White

* * * *

RICHMOND, INDIANA—Two meetings full of interest and inspiration were held during the time of Indiana Yearly Meeting sessions under the sponsorship of the United Society of Friends Women. One was the Missionary Luncheon on September 11 at First Friends Meetinghouse in Richmond. More than three hundred persons enjoyed the occasion. The three daughters of John and Julia Retherford sang. Ruby Lee Howell, a student at Marion College who is a native of Jamaica and a graduate of Friends schools there, was the guest speaker. Her message, given with a trace of humor, on "Life in Jamaica" gave those who heard a more sympathetic attitude toward the people who form the majority of the population on that island.

Friday evening, in the auditorium of the Yearly Meetinghouse, the women met while the men were holding a banquet downstairs. Helen Ridgeway, on furlough from Africa, spoke on "Our Mission in Kenya." She displayed a copy of the new African Bible. John Retherford gave an inspirational message on the subject "Looking Toward Africa." Surely Friends have reason to feel that the work of the Retherfords will be fruitful for the Kingdom because they seem to have a deep sense of mission as they go to the African Field. A brass quartet of young people from Charlottesville gave two musical numbers. Julia Retherford sang "A Plea from Africa," a song which was used in the Conference on Africa in Springfield, Ohio, during the summer.

Ruth Walls

* * * *

HAMPSTEAD, ENGLAND — Representatives from India, China, Japan, Singapore, Australia, New Zealand and the Pacific Coast of America met in conference in Hampstead, England, from July 16 to 18 to discuss mutual problems and the possibilities of closer contact and sharing in the future. Ruby Dowsett, in the opening address, drew a picture of the world community of Friends. Representatives gave accounts of the Quaker groups in their areas. Much good work was reported. Japanese Friends are especially concerned over the peace problem and the pressure from America to rearm. New Zealand has 400 members with five Monthly Meetings and a Wider Quaker Fellowship of about 80. Australian Friends have a membership of about 700 but only 150 to 200 of these are active while less than 100 attend meetings for worship with regularity. Huge distances and isolation are very real problems to the Australians. As no one was able to come from China, W. O. Sewell gave the report. The many useful activities of Mid-India Yearly Meeting were recited. That Meeting is now giving serious consideration to the possibility of identifying itself with the Indian Union Church.

The group asked that the Pacific Area Committee be continued, and in addition a decision was made to appoint an interim committee consisting of one member from each of the six countries represented, to consider how best to exchange views. It was agreed that the "clearing house" should be in India, and that the Indian representative should be the convenor. Representatives are: Ranjit Chetsingh from India, Ichiro Koizumi from Japan, Hung-Ying Bryan from China, Gladys Armstrong from Australia, Frances Menefy from New Zealand, and Edwin Sanders from the West Coast of the United States.

* * * *

DARTMOUTH, MASS.—The old Apponegansett Friends' Meetinghouse in Dartmouth, Massachusetts, opened its doors Sunday, July 27, for the afternoon meeting held there annually and was well attended by Friends and other interested persons. Pastors from neighboring churches occupied the facing seats and delivered their messages, and Thomas A. Tripp, Clerk of New Bedford Monthly Meeting, gave a historical sketch of the Apponegansett Meeting. The present Meetinghouse was built in 1790 to replace the outgrown original house which was erected in 1699. At this date Dartmouth Monthly Meeting was formed, one of the oldest monthly meetings continuously active in this country.

On August 3 Allen's Neck Friends Meeting, which has always been a part of Dartmouth Monthly Meeting, held a public dedication of its new Hall, situated at the rear of the church. David Ensign, the pastor, expressed the grateful appreciation of the Meeting for the generous response of the community to its appeal for help in the work of rebuilding. The general theme of talks by visiting speakers was "The Church and the Community." The Hall was built at a cost of $13,000 to replace the former structure which was destroyed by fire in November, 1949, when the Meetinghouse also was damaged. Besides the large room with its high windows and fireplace, there is an adjoining library of about 2,000 volumes, including a fine collection of old Quaker writings, and a modern kitchen.

Allen's Neck Sunday School has held an annual clam-bake for about eighty years, except during gasoline rationing. This year the clam-bake, which is done in old Indian fashion, resulted in a clearance of $450 for the Meeting, with 300 paying guests enjoying the meal, in addition to members of the Meeting.

Dorothy T. Acheson

In the Larger Circle

An essay contest for college seniors on "The Meaning of Academic Freedom" is being sponsored by the National Council of Jewish Women. A Committee of Judges headed by Justice William O. Douglas will award $5,000 in cash prizes. All class of 1953 fourth-year students are eligible. For further details write to the National Council of Jewish Women, One West 47th St., New York 36, N.Y.

* * * *

A playlet entitled "Keeping Christ in Christmas" has been published by the W.C.T.U. for use in Churches, Sunday Schools or Women's Societies. The one-act, three character play discusses the problem of the commercialization of Christmas by the liquor interests. It is available from the W.C.T.U. Publishing House, 1730 Chicago Ave., Evanston, Illinois, at ten cents per three copies.

* * * *

On September 30, 3,418 communities in the United States, Canada, Canal Zone and Hawaii welcomed the new Revised Standard Version of the Bible with suitable ceremonies. In many communities, service clubs and other non-religious groups aided in the observances, and in some cities Protestants, orthodox church members and Jews united in observance programs, all designed to encourage wide reading of the Bible.

QUAKER MEN

(Continued from page 359)

Office Project. Wilbur Beeson of Greenfield, Ind., under appointment as a medical missionary to East Africa, spoke on the subject, "Why I Want to be a Medical Missionary." The Ridgefarm male quartet furnished musical numbers.

The writer had the pleasure Sept. 23 of meeting with the men of Portland Quarterly Meeting (Indiana Y. M.) at White Oak Meetinghouse. After a discussion of the Quaker Men program in which the need of Christian laymen joining together in an organization such as this for the advancement of Christ's kingdom was emphasized, both the Quarterly Meeting group and the Portland local Meeting applied for Quaker Men Charters.

BIRTHS

BEEDE—To Donald and Ruth Young Beede, a son, Benjamin Edward, on September 18, at Richmond, Indiana.

CONRAD—To Eugene and Norma Conrad, a daughter, Karen Evelyn, on March 2, at Earlham, Iowa.

HOUGHTON—To Daniel S. and Anne C. Houghton, a son, Harold Cary, on December 9, 1952, at Arlington, Virginia.

INGLIS—To Alan O. and Margaret Tollefson Inglis, a daughter, Laura Lyn, on September 23, at Wheatland, Wyoming.

MICHENER—To David Paul and Jean Martin Michener, a daughter, Marian, on August 30, at Cambridge, Massachusetts.

MILLER—To Charles and Marjorie Miller, a son, David Neal, on December 23, 1951, at Winterset, Iowa.

THORNBURG — To Robert and Iris Thornburg, a daughter, Carol Elaine, on September 4, at Winchester, Indiana.

WEBB—To Norval E., Jr., and Bonnie Bockhofer Webb, a son, John Charles, on August 22, at Brookings, South Dakota.

YORK—To Arden and Nadine York, a son, Robert Glenn, on December 9, 1951, at Earlham, Iowa.

MARRIAGES

HUGGETT-FURBAY—Caroline Furbay, daughter of James and Ethel Walker Furbay, of Mooresville, Indiana, to Richard Huggett of Bloomington, Indiana, on August 16, at Bloomington, Indiana.

KNOTT-FERGUSON—Opal E. Ferguson, daughter of John and Clara Ferguson of Central City, Nebraska, to Marion F. Knott of Council Bluffs, Iowa, at the Ferguson home in Central City on August 31, Lindley J. Cook officiating.

DEATHS

CLARK—Lindley Daniel Clark, on September 14, at Baltimore, Maryland, aged ninety. A labor-law expert and a Quaker minister, he was a direct descendant of an unbroken line of Quaker ministers and one of his ancestors in 1660 witnessed the hanging of Quakers on Boston Common. He was born in Carthage, Indiana, and graduated from Earlham College in 1886. He received his master's degree from Maryville College in Tennessee and his law degree from Columbian College, now George Washington University. From 1893 to 1927 he was on the legal staff of the Department of Labor. In 1927 he came to Baltimore as deputy commissioner of the United States Employees Compensation Commission. In 1932 he retired and established his residence at Sandy Spring, Maryland. He was a member of the Sandy Spring Meeting. A memorial service was held at the Homewood Friends Meetinghouse in Baltimore. Surviving are four children: Thomas W. Y. Clark of Baltimore; Edward D. Clark of Harbor Creek, Pa.; Lindley H. Clark of Muncie, Indiana; and Mildred Raymond of Bolling Green, Va.

COOK—Theodore Willis Cook, on March 7, at his home in Dexter, Iowa, at the age of seventy-six years. He was the son of Joseph and Esther Cook. In 1900 he was married to Miranda Hadley, who survives him. To this union were born eleven children. He was a life-long member of the Society of Friends, and was active in the work of the church until failing health intervened. Funeral services were held in the Earlham Friends Meetinghouse with the pastor, Willard Reynolds, officiating. Burial was in the Bear Creek Cemetery.

FRY—Helen Dean Fry, on July 2, at Earlham, Iowa, aged fifty-four. The daughter of Walter and Emma Ramsey Fry, she was born on a farm near Earlham, Iowa. She spent her life in that community, except for a few years at Perry, Iowa. She graduated from Earlham Academy in 1916, after which she taught for a time. In 1921 she was married to Fred A. Fry, and together they blended their love and talents in the service of their home, the church and the community. For over 30 years she was pianist for the Earlham Meeting, as well as holding many other offices from time to time. The funeral service was held in the Earlham Friends Meetinghouse, with the pastor, Willard Reynolds, in charge.

HUTCHINSON—Virginia Fry Hutchinson, on May 28, at her home in Earlham, Iowa. She was the daughter of George and Bell Fry. She taught school in North Dakota and there was married to Charles Hutchinson. To them were born six children. For some time they lived in Big Woods, Wisconsin, and in 1931 they moved to the Earlham community. Her life was full, busy and rich in service to her family and friends. She was a member of the Earlham Friends Meeting. Surviving are five children, Charles of Earlham; Alice Stocking of Norwalk, California; Earl of Casa Blanca, French Morocco; John of Des Moines; and Kay Trimble of Earlham; two sisters, Vivian Zeliadt of Des Moines; and Breta Fry of Kansas City; and two brothers, Fred of Earlham and Bert of Adel, Iowa. The funeral was in the Earlham Friends Meetinghouse with the pastor, Willard Reynolds, in charge. Burial was in the Earlham cemetery.

JACKSON—William Jackson, on May 26, aged eighty-eight years. Born in Scotland, he early came to the community of Earlham, Iowa, where he served many years as mail carrier. He is survived by his wife, Laura Barnett Jackson, a son, Wallace, of Earlham, and three grandchildren. The funeral was in the Earlham Friends Meetinghouse with the pastor, Willard Reynolds, in charge. Burial was in the Earlham cemetery.

SCHLEIFFARTH — Arthur Richard Schleiffarth, on May 23, at Earlham, Iowa. He was the son of Walter and Caroline Schleiffarth of Belmond, Iowa. On November 14, 1928 he was married to Emma Nelson. He was a member of the Friends Meeting at Earlham. Surviving are his wife; three children, Eugene, Dorothy and Patty; his mother, a sister, Mrs. H. C. Ellis of Carthage, Texas; and two brothers, Alva and Walter Schleiffarth. The funeral was held at the Earlham Friends Meetinghouse. Interment was at the Earlham cemetery.

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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone MUlberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts. — Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister, LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 am.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E., Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.